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ABSTRACT

An educational foundation (interdisciplinary) approach is used to examine the development of Japan in order to discover what role, if any, the Japanese higher educational system can play in the internationalization of the country. Some historical, geopolitical, and sociocultural background is provided. It is suggested that Japan can no longer function as a closed society if it intends to keep its global markets. Japan must decide whether it wishes to "open to the world" (internationalize) or fall back on narrow nationalism. An overview of the development of education and pre-war and contemporary higher education is provided. Major problems in Japan's higher education are examined to determine if their system can help resolve Japan's internationalization problem. Of concern is the examination system, instruction, faculty, and academic structure. It is concluded that Japanese higher education cannot be expected to play any part in the Japanese national debate about internationalization. It is necessary to look elsewhere, perhaps to the political and economic structure, for the support of any internationalization program. (SW)

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JAPANESE HIGHER EDUCATION

AND

JAPAN'S "INTERNATIONALIZATION" (Kokusaika)

by
Paul J. Best

A report submitted in partial fulfillment
of the requirements for the "Certificate of Advanced
Study" in the Department of Educational Foundations
at Southern Connecticut State University

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ABSTRACT

JAPANESE HIGHER EDUCATION

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JAPAN'S "INTERNATIONALIZATION" (KOKUSAIKA)

This study uses an Educational Foundation (that is, interdisciplinary) approach to examine the development of Japan, in order to discover what role, if any, the Japanese higher educational system could play in the internationalization of that country.

Japan is at an historic crossroads, it can no longer function as a closed society if it intends to keep its global markets. Japan must decide whether it wishes to "open to the world" (internationalize) or fall back on narrow nationalism.

The author concludes that Japanese higher education cannot be expected to play any part in the Japanese national debate about internationalization. One must look elsewhere, perhaps to the political and economic structure, for support of any internationalization program.

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Introduction

I. The Approach of This Study

The study of EDUCATIONAL FOUNDATIONS involves an interdisciplinary investigation into "the social forces, institutions and human relations which undergird formal education" (Dictionary of Education). Necessarily included in this approach are insights from all the social sciences (anthropology, communications, economics, geography, history, political science, psychology and sociology) and the humanities (especially philosophy, literature and the arts).

This paper uses the educational foundations approach to examine Japanese higher education to see what contribution this sytem can be expected to make to social change. The selection of Japan as an object of research need not be defended here beyond simply noting the recent climb of that country up to the number two position (by displacing the USSR) in industrial production in the world, one slot below the USA.

II. Why Study Higher Education in Japan?

Although it is true that there are more data about primary and secondary education in Japan HIGHER EDUCATION was chosen. The present writer chose this level because he has a greater interest in colleges and universities since he has spent most of his adult life teaching in American higher educational institutions.

III. The "International" Aspect of this Study

Japan is presently at a crossroads in its national development. In much of its modern history (that is, since 1868) Japan has steeped itself in nationalism (Kokka shugi). Many Japanese have had an "unshakeable belief that they are different from, indeed superior to, all other people." (Smolowe 40). This nationalism led to a rejection of internationalism (Kokusaishugi) in the 1920's in favor of "ultranationalism" (Kodansha, VIII, 145) and eventually war.

Japan is fully recovered from WWII now and the Japanese must decide whether to finally truly open up to the world or fall back into a previous stance (Buruma). Japan's colossal trade surplus (see Figure 1, p.3) can be used for selfish purposes and there would be a continuation of the "set of subtle but complicated rules that exclude outsiders from a homogeneous village called Japan" or Japan can seek INTERNATIONALIZATION (Kokusaika) by ending its "historic attempt to remain separate from the rest of the world" (Smolowe 40). This turning point in development is recognized by the Japanese (Sato Seizaburo in Romberg 42-47) but which way they will go is not yet clear (White).

This Japanese national decision clearly could be influenced by the educational system, by the training Japan's decision makers have, are, and will be receiving. The collective term for that part of the curriculum which deals with foreign affairs, in the broadest sense, is INTERNATIONAL STUDIES.

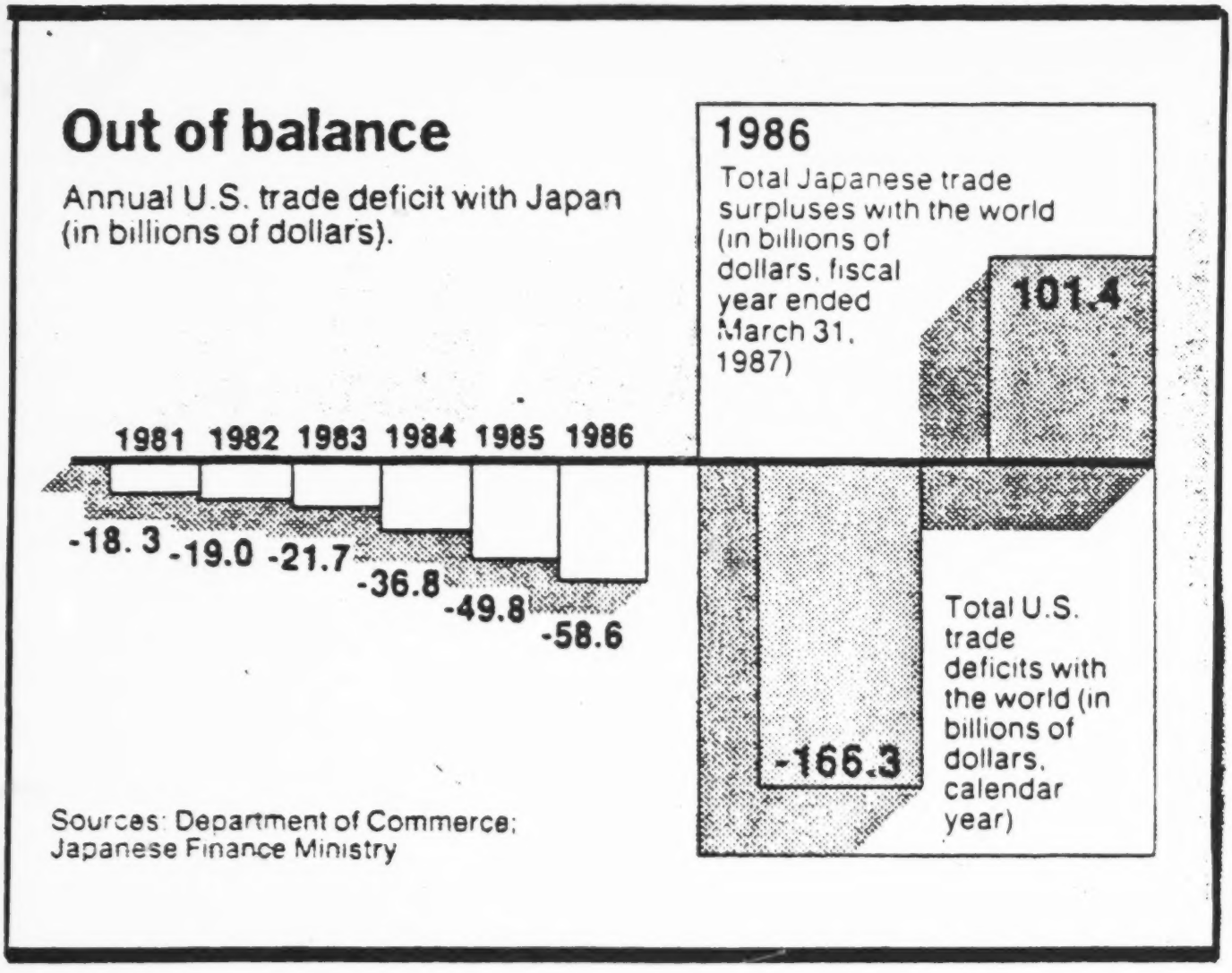

Out of balance
Annual U.S. trade deficit with Japan (in billions of dollars).
1981 1982 1983 1984 1985 1986
-18.3 -19.0 -21.7 -36.8 -49.8 -58.6
Sources: Department of Commerce; Japanese Finance Ministry
1986
Total Japanese trade surpluses with the world (in billions of dollars, fiscal year ended March 31, 1987)
101.4
-166.3
Total U.S. trade deficits with the world (in billions of dollars, calendar year)

Figure 1

Source: "Week in Review" [Section 4] New York Times, p.1

International studies may be defined as study of specific foreign countries, world regions, political-economic zones and the world system as a whole. International studies educators, researchers and practitioners are concerned with "expanding, disseminating and applying knowledge of interrelations among nations and Peoples" (International Studies Association, Constitution, Article II). The present writer chose this aspect of Japanese higher education because he is trained both in regional studies and Political Science, especially International Relations, and is currently professionally interested in Northeast Asia. At the time of preparing this study he was also involved in putting together a report on International Studies of Southern Connecticut State University with a view towards influencing change in both the curriculum and structure of that university.

IV. The Intent of This Study

Use of the interdisciplinary Educational Foundations approach to study Japan's higher educational system may yield some insight into how that system might (or might not) influence Japan's historic national decision on Kokusaika. This broad approach, it is felt, may prove to be more useful than, say, a narrow Political Science on Economics one. The results of this study may be helpful in understanding some small part of the contemporary phenomenon of Japan.

V. Limitations

Clearly this report is limited since it is done "at a distance" both spacially and linguistically the principal sources for this work are in English, whether translated from Japanese or originally written in English, with an admixture of several German commentaries and one or two French ones (one item showed up in Polish). While it is true English is the major international means of communication it is clear that examination of Japanese language materials and on-the-spot investigation would make this report more definitive.

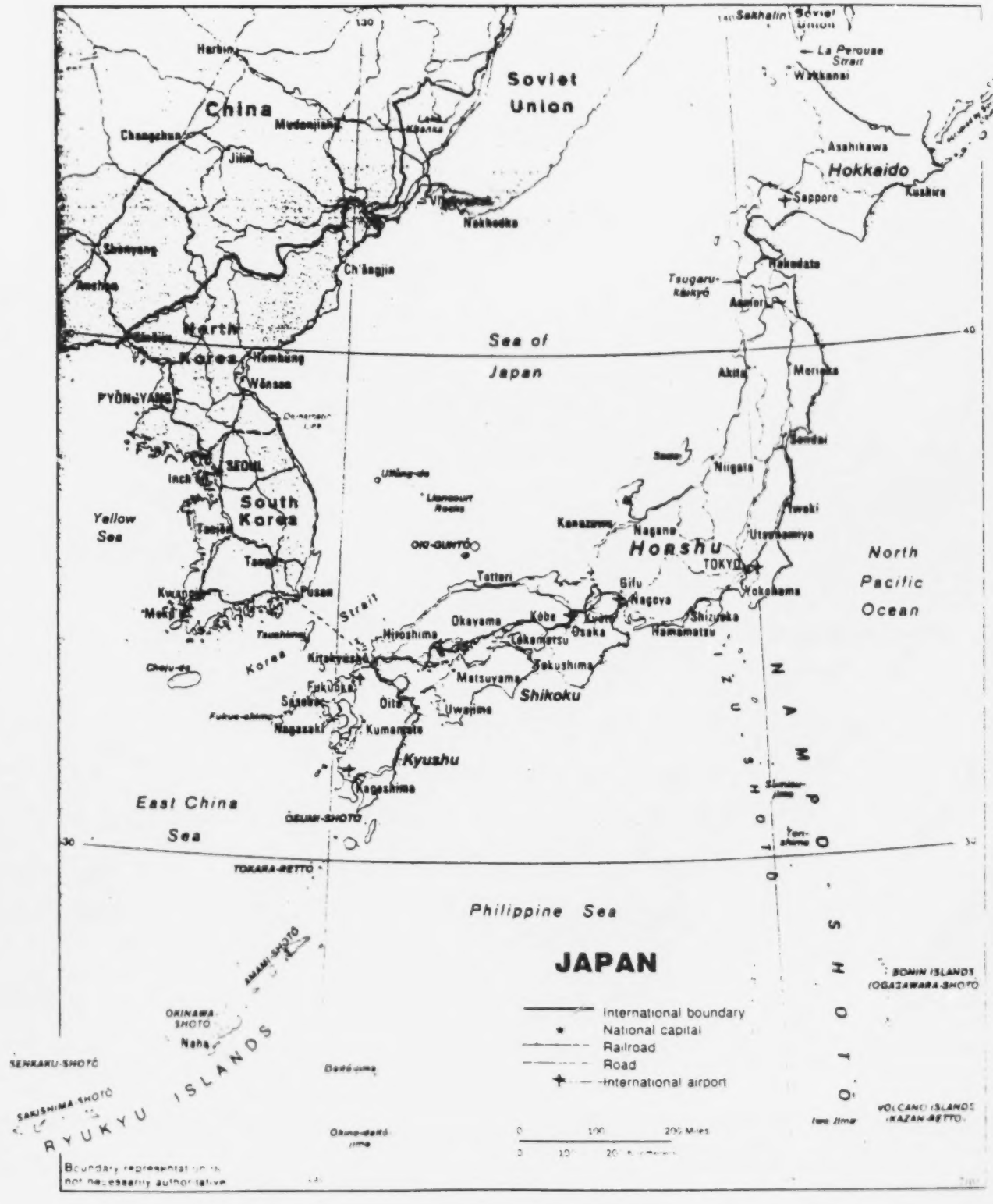
Thus the following study is rather a preliminary statement on the issue and its faults and errors remain to be corrected during a projected sabbatical leave in Japan in 1989/90 when direct observation may yield sufficient data to produce a publishable monograph.

Chapter I

The Land of the Rising Sun

Japan, a country simultaneously on the periphery of the great Eurasian landmass and a Pacific rimland state, has within 135 years, despite a catastrophic defeat in a world war, risen to become the world's second greatest economic power. Today, with a population of 122 million (approximately 1/2 of the USA), on a land mass about 1/25 of the US and with nowhere near the raw material/natural research base of the USA, Japan has a gross national product of more than 1/2 of that country's (Japan 1984). Its "Self Defense Force" is composed of nearly a quarter million men under arms (The Military Balance - 1986) making it a regional power (Hanley) and its military budget is the eighth largest in the world (Japan 1984).

Japan is a country made up of four principal islands: Honshu (231,012 sq. km), Kyushu (42,129 sq. km), Shikoku (18,800 sq. km) and Hokkaido (83,517 sq. km) and with all other islands counted, it has a total land area of 377,708 square kilomters, slightly larger than Finland or Italy (Teikoku)(Kodansha IV.2) (see Figure 2, p.7). The general geography is mountainous with less than 1/5 the land, on narrow plains, being arable. The population is ethnically 99 percent Japanese with the remaining one percent being made up of Koreans (85 percent), Chinese and Westerners.



Source: U.S. Department of State and Dorfman 93.

Figure 2

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Japan emerged into the modern world, in a sense, only 135 years ago when the country was forced to give up its self-imposed seclusion by superior western military force. This rupture of the self-imposed feudal system caused that order to collapse in relatively short order. The government (Bakufu) had been run by the Tokugawa clan, under the leadership of a generalissimo (Shogun), for over 200 years (referred to in English conventionally as the "Tokugawa Shogunate" period). The Shogun ruled the country in the name of semi-divine but powerless Emperor. By 1867 the system gave way to a turning over of power to the throne and the modernization of Japan, and the mobilization of its population began in earnest.

The 200 years of seclusion, however, were but an interlude in Japanese development for Japan had long been part of East Asia and the country had an already long period of historical develoment. Japanese nationalists and chauvanists would like to pretend that their country is an absolutely unique place with its own language, which has no relationship to any other, and culture which makes it superior to other nations. The Japanese nation, however, and its culture, like any other modern nation is an amalgam of many influences. In the case of Japan both continental Asian and Pacific islander ones.

Human habitation of the Japanese main islands is estimated, based on recent paleolithic finds, to have begun as early as 150,000 years ago (Kodansha: Supplement 11). Anthropologists have indicated that the earliest identifiable

culture is that of the "Jomon" pottery makers (10,000 B.C.-300 B.C.). This culture was replaced by that of the "Yayoi" people (circa 300 B.C.-300 A.D.) when a transition from hunting and gathering to rice cultivation occurred (Warshaw 13). Also, to this day, a miniscule declining Ainu aboriginal population lives in Hokkaido. Ancestors of these people apparently once roamed the northern half of Japan where their culture once flourished. However, none of these three cultures or their combination can be proved to be the origin of modern Japan (Miller 8).

The first historical record of the present population of Japanese territory comes from the first century A.D. and is found in a Chinese chronicle. Later Chinese and Korean records mention a clan controlled island country to the northeast of them. By the 6th c. these foreign observers noted that the leading clan, the Yamato, have already developed the notion of an Emperor (Tenno-Born of heaven) who was a first among equal clan leader because of purported descent from Amaterasu-O-mi-Kami (The Sun Goddess). Included in this divine descent was a claim that the imperial line had been founded by a mythical first emperor, Jimmu, in 600 B.C. In reality, despite the assertions of purity by modern Japanese Yamatoists, (Nationslists), linguistic evidence appears to show that the Yamato people "consisted basically of...[a]... mixture of successive continental migrations with influsin from the south" (Miller 10). They seemed to have displaced or absorbed the indigenous population.

It is clear too that Koreans and Chinese migrated to the

Japanese islands in large numbers in recorded history. Chinese called Japan the kingdom of Wo (Wei) (which had a certain pejorative connotation). A Chinese chronicle written in the 11th c. claims the Japanese disliked Chinese usage and began to call their home "Jih-pen...Nippon" in 670 A.D. (Miller 11). Nippon (or alternatively "Nihon") means "Land of the Rising Sun" -- at least as viewed from the Asian mainland. Roy Miller, in his history of the Japanese language, quotes an unidentified human geographer, in summing up his discussion on the formation of the Japanese people:

> The Japanee Archipelago, fringing the shores of eastern Asia, with its face towards an immense continent peopled by diverse elements and its back toward a great ocean, might be described as a dead-end street into which immigrants moved as they were impelled by fear, hunger or sheer love of adventure; and where, because they could go no further east, they were forced to amalgamate or perish (Miller 10).

The Japanese language is also an amalgam. It is clear there are rigorous sound correspondences between Korean and Japanese (Miller 63) and thus a relationship with the Altaic family of languages (Kodansha IV.19). Old Japanese is genetically related specifically with Middle Mongolian and Manchu (Miller 83). While proto-Japanese has not yet been reconstructed it would appear safe to say that it had Altaic grammatical elements and a lexical stock which included Malayo-polynesian (Austronesian) words (Miller 9) (Kodansha IV. 20). Japanese was also strongly impacted by external cultures in historic times and has taken to wholesale borrowing. The Japanese language has acquired a considerable stock of Korean and Chinese loanwords over several millenia

(Miller 66), not to mention a large number of Western, (especially American English) words recently.

The first writing system for Japanese (Man'yoqana) in 712 A.D., was based in part on Korean attempts to use Chinese ideographs (Miller 90093). However, since ideographs (Kanji- in Japanese) are not a phonetic transcription but rather are used to convey ideas it is not possible to use them to indicate the sounds of an unrelated language. It is not clear how to pronounce an ideograph in any given dialect of Chinese either since Chinese is really a family of languages at least as large as that of the Romance family. The requirement to indicate pronunciation made a syllabic system necessary and a dual system of cursive Kanji came into use, in the 9th c., called kana. One type of Kana, called Hiragana eventually came to be used for all words perceived to be native Japanese ones while the other kind, Katakana, began to be used for foreign words. Both types of Kana are used to indicate 48 syllables. Kanji continued in use over the centuries and each ideograph can have at least two pronunciations, the On (like Chinese pronunciation with Japanese modifications) and the Kun (Japanese pronunciation).

Modern Japanese makes use of this "incredibly durable" system developed 1,200 years ago (Miller 138). There are now 1,945 official (that is, promulgated by the government), Kanji - plus 164 used for writing names alone -- and both types of Kana in use (Kodansha IV. 27((Young 22-31).

In any case, Japan began its history with massive direct and indirect (via Korea) borrowing from China and Japan

developed through several distinct periods:

Asuka 550-710 A.D. (the establishment of the Yamato Court)

Nara 710-794 (the establishment of Buddhism as the religion of the court and its ascendancy over native Shintoism-Confucianism enters Japan through Chinese scholars)

Heian 794-1185 (The Fujiwara family dominates the Emperor's secular power declines, literature develops)

Kamakura 1186-1333 (generalissimo (shogun) rule, feudalism develops, the Emperor in eclipses - the Mongol invasions of 1274 adn 1281, the divine word (Kamikaze) typhoons destroy the enemy's fleets)

Muromachi 1338-1568 (the rise of Rinzai (Zen) Buddhism with rigorous training, the shogunate collapses, first Western impact)

Azuchi-Momoyama 1568-1600 (the period of struggle for power by successive candidates to the office of Shogun: Oda Nobunaga 1534-1582, Toyotomi Hideyoshi 1536-1598, Tokugawa Ieyasu 1542-1616)

Edo 1600-1868 (the Shogunate of the Tokugawa family)

During the Edo period Japan writhdrew into isolation/ seclusion. This apparently was brought about by Hideyoshi's failed Korean invasion (1590-1598). Hideyoshi had had hopes of marching straight on to Peking and installing the Japanese Emperor there as his puppet while carving out a huge land empire for himself (Crow 10). Unfortunately his loss of naval control over the Tsushima strait to the Koreans caused him to withdraw his 200,000 troops (though not before devastating Korea). His successful successor Tokugawa Ieyasu apparently learned a lesson about foreign adventures and fearing the strength of Catholic Portugal and Spain destroyed Christianity in Japan and withdrew the country into isolation

-- threatening those who broke it, whether foreigner or Japanese, with death.

Only the Dutch, not being Catholic, were allowed to trade with Japan through an artificial island called Dejima created for that purpose in Nagasaki harbor.

While Japan was an equal to European powers in weaponry when closure began, by the end of it (1853) it was hopelessly outgunned. So when an American steam ship fleet, commanded by Commodore Perry, arrived in Tokyo Bay in 1853 with the mission to open coaling ports for American ships and in order to settle the question of shipwrecked sailors, Japan had, perforce, to give in. By November 2, 1867 the antiquated Bakufu fell apart and the last shogun tendered his resignation to the emperor Mutsuhito (1852-1912).

In this new Meiji (Enlightenment) period the Japanese again massively borrowed, this time from the West, especially Germany, Britain and the USA. The form of government and industrial policy was particularly influenced by the Prussian "Iron Chancellor" Otto von Bismarck (Warshaw 69).

In the later half of the 19th c. Japan began to move out of it island bastion to add territories to its Empire. Already by 1877 the new model Army crushed the last gasp of the ancient samurai warrior class by liquidating the Satsuma rebellion. Japan forced the Russians back from the Kuril Islands and the southern half of Sakhalin and in 1904-1905 defeated them in Manchuria in order to annex Korea. Japan pushed the Chinese out of the Ryukyu Islands and took Formosa (Taiwan) in 1895. During WWI Japan sided with the Western

powers in order to access Germany's Far Eastern territories -- its China concessions and the islands of the Central Pacific.

By the 1920's Japan had gained a lot through industrialization but she sought more. However, the Western powers were not ready to treat Japan as an equal so she set off by means of militarism to major Imperial expansion in order to strengthen herself (Crow).

Seizure of Manchuria from China took place in 1928 and in 1931 the Japanese military provoked war with China (Yoshihashi), a war which lasted until 1945.

Seeing that the USA, France and Britain blocked Japan's access not only to her self-perceived rightful place in the world but also to the raw materials of Asia, Japanese militarists chose to make war on them. By August, 1945 Japan had been completely defeated and the signing of the official surrender on September 2, 1945 certified that condition. What came next was a 6 year occupation followed by an economic resurgence of the country.

Chapter II

The Development of Education

Education in Japan began, in a formal sense, with the introduction of the Chinese ideographic style of writing (circa 6th c. A.D.) (Kondansha II. 171-184). It required substantial study over long periods of time to understand Confucian and Buddhist thought coming from Chinese sources. Because Chinese was a totally different language and writing in any style was new to Japan, a formalized method of instruction was required. Chinese and Korean monks used the Buddhist temples (Otera) for this purpose. The native Shinto shrines (Omiya) were never associated with formal study other than for the rituals necessary for the cult.

The Taiho Ritsuryo (the Taiho Code) of 701 recognized two types of official schools, the Daigakuryo which educated noble children in the capital and the provincial Kokugaku. The upper class looked to T'ang Chinese models and emphasized Chinese poetry, Japanese poetry, and music which were considered necessary to develop correct attitudes and public morality (Kodansha VII. 295,VI. 322-332). At this same general time the great temple of Todayi in Nara was built and also the Tendai sect complex on Mt. Hiei near Kyoto, both needing large numbers of people able to read the holy scriptures (sutra) of Buddhism.

With the decline of the Taiho Ritsuryo system power shifted to a military class collected around the Kamakura shogun. Male children of the Samurai (warriors) were trained to house loyalty and the Zen school of Buddhist thought the most attractive to this group -- Zen, however, deemphasized formal study. However, education continued at the court and several evangelistically minded monks, Dogen (1200-1253) and Nichien (1222-1282), tried to reach the common people with a doctrine of salvation for all. Some temples at this time began to take in samurai, and even some common children, who were not to be monks, for training in reading, writing and the abacus.

No particular advances in education are noted in Japan for centuries at time in Japan until the short-lived Christian incursion caused a number of equally short-lived schools to be established.

During the two and one-half centuries of peace during the Edo period (1600-1868) there was only a very slow evolutionary advance in educational activities. To be sure, throughout history tutors were employed by noble and rich families but expansion of education beyond the walls of the family compound came slowly indeed. By the end of the Edo period, however, every samurai child had some training in the Chinese classics in the local Terakoya (writing school).

The strongest influence in this pre-modern period appears to be the neo-Confucian. Four Confucian books, Great Learning, Analects, Mencius, The Doctrine of the Mean, appear

to be the basis of all Edo education. The principal role of the Edo school was to inculcate morality while teaching reverence for the state. These schools came into existence because of the development of the use of a Jusha (Confucian scholar-adviser-teacher) in government. This person was expected to render the moral judgments required in governing. These scholars gathered around themselves students and soon student gifts and fees allowed some to make an independent living. Sometimes a local daimyo (lord) would provide his Jusha with a space for lectures and a dormitory for pupils. memorization, rote recitation, the classics, thrift, duty and Confucian "filial piety" were the only things taught. The growth of a readership reciprocally helped the growth of book publishing. In the long run a grade system developed in the schools with examinations for advancement. The idea of schools spread through Japan, by 1703 there were 20 such schools, 133 by 1814, and 200 by 1865 (Kodansha II.173) (Dore). During this time Buddhist training was in decline while apprenticeship and family transmission was still in use for continuing the trades and crafts.

Western learning was not unknown in the Edo period but it came only through the Dutch and the Chinese who were allowed to trade in Nagasaki. The island of Dejima served as Japan's single window to western knowledge, an average of three ships a year visited Nagasaki from 1641-1860. A small group of Rangaku (Dutch studies) scholars, who read Dutch or Chinese translations of western works, existed but with

little influence (Kodansha V. 362). The Edo educational system, what there was of it, reinforced submissive acceptance of existing authority. Nothing exists of pre-Meiji education today, "none of Japan's schools and colleges can trace direct links of institutional continuity back to the Tokugawa period (except perhaps small parts of Tokyo University" (Kodansha II. 175).

Modern education in Japan can be said to start with the Meiji restoration which occurred in 1868 when the throne regained power. Realizing the necessity to not only moderize the state but also to mobilize the population, the new government looked to education. A Ministry of Education was established in 1871 and in 1872 six years of compulsory education was instituted for both males and females. Higher education was to be made available to males in government built academies (Warshaw 73) but this initial program proved too ambitious (Monroe 519). In 1890 an "Imperial Rescript on Education", in effect until 1945, was issued which outlined the goals of education.

> Our Imperial Ancesters have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. (Kobayashi 52-53)

The Rescript on Education was written by Motoda Nagazana, a Confucian tutor of the Imperial Court and Inoue Kowashi an occidential jurist and is an example of the policy of separation of "Western techniques and Eastern morals." This

statement held that the highest good of the Empire and throne lay in moral training which emphasized service to the state (Monroe 521), there were to be elementary and middle schools, normal schools and universities and private education was allowed, in accordance with the needs of the nation.

In the 1917-1936 period rapid capitalist expansion emphasis continued heavily on "training faithful and loyal people filled with spirit of service to the country. Leftism was strongly suppressed while Nihon seishim (Japanese Spirit) was offered in its place. In the final period of pre-1945 education, that of 1937-45 an ultra nationalistic and militaristic "Extraordinary Council on Education" ran the school system and books such as Kokutai mo honqi (Cardinal Principles of National Policy) and Shimmin mo michi (Duties of the Subject) were assigned to strengthen the martial spirit of the nation (Kodansha II. 176).

From 1868-1945 the educational system was used as a means to make up for the time lost during the Edo period. Mobilization of the population by means of nationalism and modernization of the state by means of western education were two themes used in the education system to futher statist goals. Unifying the nation and strengthening it in face of perceived foreign threats were goals set the education authorities. Much like the People's Republic of China today,

many Japanese wanted to use Western Knowledge for specific purposes while rejecting the ideological baggage that might come along with it.

The Post-War Era

A major goal of the occupying powers was a rapid and thorough reorganization, demilitarization, and democratization of the Japanese educational system.

SCAP (Supreme Commander Allied Powers) issued an order directing,1. an end to ultra-nationalistic teaching and militarism, 2. a purge of educators, 3. a revision of geography and history texts, and 4. the suspension of "moral education." Schools were to be decentralized, coeducational, free for primary and middle education, politically neutral and democratic, with equal access for all (Kobayashi, Anderson). Two bills were passed in 1947, the "Fundamental Education Act" and the "School Law" which put the above concepts into legal form. Also the school structure of 6-3-3-4 formalized (6 years primary school, 3 years of middle school/junior high school, 3 years of senior high school, 4 years of higher education). "Before WWII schools in Japan were entirely controlled by the state. Curricula were established by government authority and textbooks were either compiled or authorized by the government. Public school employees were government officials and private schools followed government guidelines" (Kodansha II. 176-7).

Now municipalities are responsible for supervision of primary and middle schools while prefectures (provinces) are

directly responsible for senior high school and special education. The prefectural of government pays the salaries of the teachers for public schools. Financial aid of approximately 50% comes from the national government.

The national Ministry of Education shares with localities and prefectives the financial costs while still allowing for partial decentalization. In the post-war period the status and role of the teacher has been improved (Thurston). Private schools are allowed autonomy since the 1949 law which regulates them. Many studies of post-war primary and secondary education are available and so the subject need not be further explored here (Dorfman, Anderson (1975) (1962), Hall, Rohlen, Hiraoka, White, Kobayashi, Cummings (1980)).

CHAPTER III

Pre-War Higher Education

In Japanese the term used for college and university is the same, daigaku, a word written with two Chinese ideographs (Kanji) which demote a place of great learning. As is known, the earliest schools in Japan were part and parcel of the Buddhist temples and were essential to train the clergy/monks in the Chinese classics and Buddhist scriptures (sutras). These schools were perhaps analogous to schools of religious instruction which were attached to the monasteries of the Christian West which came into existence at about the same time in history. Another similarity is that both Western annd Japanese schools were established on foundations of older learning, the Roman Empire and China respectively. However in the Japanese case the temple schools remained attached to their religious sources and there was little or no development of separate institutions out of which could come a university until the late Edo period.

As may be remembered, the medieval European university arose in the 11th and 12th centuries from the simple scholar-student arrangements of the day. As more and more scholars and students began to congregate in any particular town a company (universitas) came into de facto existence. Soon it was found useful to seek either ecclesiastical or civil (or both) sanction in order to regularize and formalize

the community in the same way any other guild might have done. These early universitas organizations were not primarily concerned with theology but rather with promulgating learning as their scholars understood it and licensing teachers to further that knowledge. (Britannica XXII. 745-7).

In Japan a similar process began, in a sense, although quite late, when in 1811 Tokugawa Bakufu attached some Rangaku scholars to the regime's astronomical observatory. This gave some government sanction to outside knowledge. Thus, although in the 1830s official xenophobia destroyed an unofficial and informal western studies discussion group, some study of western learning took place and a community of scholars and students not unlike an early European medieval one, came into existence. The visits of Commodore Perry in 1853 and 1854 so shocked the Bakufu authorities that they formalized the 1811 arrangement into the Yogakusho (Institute for Western Learning) in 1855 renaming and enlarging it into the Bansho Shirabesho (Institute for the Investigation of Barbarian Books) in 1856. While originally dealing only with Dutch, English was added as a language to be studied in 1857 and French and German in 1860. This school, emphasizing metallurgy, surveying and navigation plus mathematics, physics, chemistry and mechancial engineering had 200 students and 50 staff in 1858. It went through several transmutations both in place and name until it became the Daigaku Nanko in 1868 and it was one of the two founding components of Tokyo university, considered the first true

university in Japan, when it was officially formed in 1877. The other component, Tokyo Igakko (Medical School), also stemmed from Rankagu learning. One of the earliest things Rangaku scholars took great interest in was the anatomical and physiological information they found in their Dutch books some of which was translated into Japanese as early as the 17th and 18th centuries. Several Dutch doctors actually were able to teach some medicine to students in Nagasaki over the centuries. The most influencial of these was a German physician in Dutch employ, Philipp Franz von Sielbold, who came to practice at Dejima in 1823. He actually was able to run a small medical school for a while before being expelled as a spy in 1829. (Kodansha V. 146-7). Those influenced by western medicine (Rampo) actually began to practice it in the Edo period and they began a smallpox clinic later called Igakujo (Institute of Medicine) in Tokyo in 1858. This clinic was taken over by the Meiji regime in 1868 and incorporated into Tokyo University in 1877. This school, renamed Tokyo Imperial University in 1886 when an engineering institute founded by the Department of Public Works was added to it (Bronfenbrenner 5), was the only comprehensive university in Japan until 1897 when an Imperial university was founded in Kyoto, to be followed by Tohoku (1907) and Kyushu (1910). While private schools were established in the 19th century they could not officially become diagaku until 1918 when such a change was legally authorized (Kodansha VIII. 170-171).

It should be noted that the above information about the beginning of higher education outlines the pattern that was followed in Japan up to 1945. Private scholarship and initiative such as that of the rankagu scholars, was allowed on a low level under government scrutiny. However, when the needs of the state were perceived to be involved the government moved in and either took over or took control to meet state needs first. Academic freedom and academic autonomy were not considered issues (Kodansha I.6) and liberalism and individualism did not enter Japanese education (Kobayashi 30).

The Imperial universities, of which there were seven by 1945 (in addition to those mentioned above, Hokkaido (1918) Osaka (1981) and Nagoya (1939)), were the most important institutions of the pre-war period. The first two, Tokyo and Kyoto, received the lion's share of appropriations, and had the largest graduate schools. Professors held high rank in the Imperial bureaucarcy. The relatively small number of students in the Imperial Universities constituted an elite which enjoyed deferment from military service, exemption from licensure examinations for medicine, law and teaching and they had access to the most important appointments in government and industry. (Kodansha III 281)(Roden)

The Imperial Universities were comprehensive schools with faculties of law, medicine, engineering, literature, science, agriculture, and all subdivisions thereof -- though not all subjects were found at every school (with the

exception of Tokyo). Additionally the national government and a few provinces maintained medical schools and some other specialized institutions "but their standard [was] necessarily lower than the Imperial Universities, students not being so well prepared" (Monroe III. 524). Clearly the "pecking order" was already established with Tokyo coming first and Kyoto second, at the very top.

It is interesting to note that all national schools (the Imperial Universities plus some other state supported institutions) enrolled no more than 23,000 students in 1938 (Kobayashi 33).

The Education Order of 1872 which established some compulsory education for all also included in it provision for training of teachers in normal schools. The first school of that type was set-up in Tokyo in the same year under the guidance of a California educator, Marion Scott, who introduced ideas of the Swiss educator Johann Pestalozzi. However, after 1880 innovative ideas of this sort began to be officially discouraged while a more Confucian and even authoritarian training was encouraged (Anderson 24-25) suffused with nationalism and "moral values." In 1886 the Normal School Order required that each prefecture establish two types of Normal Schools -- the Koto Shihan Gako (Higher Normal School) for training secondary school teachers and a Jinjo Shihan Gako (lower Normal School) for training primary school teachers and a few cities established normal schools, too (Kodansha VI.38, VII.365).

Eventually four sets of regulatory school laws were issued, for each level of schooling, each with a distinctly German (even Bismarckian) flavor (Anderson 27). Later a number of single department/faculty state schools were established specializing in agriculture, fisheries, commerce, foreign languages, etc.

Private schools existed too in the pre-war period. Before the Daigaku Rei (University Order) of 1918, however, they were not afforded university status. A liberal educator, Fukuzawa Yukichi, founded what was later to be Keio University in 1858 (originally called Gijuku -- private school) while another educator, Okuma Shigenobu started Waseda in 1882. A number of Christian groups began higher education establishments too over a several decade period while women's institutions whether secular or sectrian were also started. In a sense "Lack of early Ministry recognition of the institutions as universities...was actually advantageous, allowing evasion [until 1919] of Government control" (Anderson 54).

Ronald Anderson in his study, Education in Japan, which he completed for the U.S. Office of Education in 1975 summarizes the pre-war Japanese higher education in this fashion (49-59). The system was multi-track: the university track with the Imperial Universities at the top and a few private universities following after -- these schools being almost totally reserved for males; the education track with Normal schools, plus two national education universites

acting as the research component; the professional school track (semmon gakko) which contained a number of single subject schools without general education, such as commerce agriculture, medicine (including dentistry), pharmacy, music, art, textiles, foreign languages, theology (Buddhist, Christian and state-supported Shinto) and engineering and architecture, and a women's school track which had in 1937 fifty women's schools -- "eight of them government and 42 private, of which 12 were Christian mission schools. These were liberal arts establishments" stressing language, literature, teacher training and home economics.

In 1937 there were a total of 210 women in three imperial universities and Kobayashi (33) notes that in 1938 all state supported school enrooled 68,000 students (including 23,000 at Imperial universities) while there were 124,000 students in private higher educational establishments of all types. Thus private education amounted to 65% of the total. It should be noted that the pre-war developments created a system where the top schools were the state supported universities followed by a few private schools with a high reputation, then by other state supported schools and finally the rest of higher education. The best supported and most prestigious were the elitistic Imperial universities which supplied a cadre for the government, and some cases industry, and these people successfully built an "old boy" network which ran the country. Private schools were chronically underfunded without endowments and frequently had

a high student-teacher ratio because of the necessity to live on tuition income alone. Nearly all schools had an ultra-nationalistic point-of-view by the late 1930s and most graduates entered the military with enthusiasm, to enlargen the Empire.

In any case, higher education of any kind affected a very small percentage of the population.

CHAPTER IV

Contemporary Higher Education

The Reorientation of Higher Education

It is clear that pre-war higher education was both hierarchical in structure and elitist in nature and that it supplied willing manpower for the Japanaese war-machine. A main policy objective of SCAP (Supreme Commander Allied Powers) headquarters in Japan was to reorient education to democracy, individualism and freedom. In order to implement that policy a part of the military government entitled the "Civil Information and Education Section" began issuing orders to the Japanese education authorities -- "Reform by directive" had begun (Anderson 62).

First, military and nationalistic activities were forbidden; second, teachers were screened to eliminate nationalists and militarists; third, Shinto was disestablished; and fourth, moral education was stopped -- on all levels of education. After these actions were completed a U.S. Education Mission arrived to provide guidance for further voluntary reform. Out of this came the Fundamental Law of Education in 1947 (see Chapter III). In the area of coeducation the new law "recognized" it but the Japanese implemented across the board. Later in 1949, after other levels were reformed, based on the 1947 law, higher educaiton went through changes-principally various schools were consolidated into universities "in all, 250 institutions were

reorganized into...68 national 4 year universites." Additionally local and prefecture governments were allowed to start their own schools as were private organizations (Anderson 75, see also Appendix B 359-361 "Chapter V -- Universities" -- excerpts for the school law of 1947). A University Chartering Council was established to work with the Ministry of Education to authorize changes in and additions to the ranks of universities. An unofficial Japanese University Accrediting Association (JUAA) which was to set standards came into existence. Two problems still existing in Japanese higher education sprang out of this era -- too many weak private institutions were authorized by the Chartering Council (Wheeler 25) and standards were set low by the Accrediting Association and the JUAA has not been able to tighten them up or enforce them. Unfortunately too, the "chair" system was not reformed (see below) and it remains an obstacle to change to this very day.

Anderson notes (77) that almost 600 postsecondary schools still existed in 1949 which could not meet even the low standards of the JUAA. They were allowed, however, to be classified temporarily as Tanki Daigaku (half universities) or junior colleges. This status was regularized only in 1964. Junior colleges have, however, never developed into "community colleges" since they are mainly private (436 out of 519 in 1980). Private junior colleges enroll 347,000 out of the total of 380,000 students at this level and 90 percent are female (Kodansha IV.84). Normal schools were absorbed

into the new universities during the period of consolidations.

A new type of technical college (Koto Semmon Gakko, (literally a "higher specialization school") entered after Junior High School was authorized in 1962 (Anderson 155-6, 363). These schools are 93 percent public and mostly male (Dorfman 57). It is possible for Junior and technical school graduates to transfer to four-year schools, although apparently very, very few do so. Other post-secondary schools not otherwise mentioned in this report do exist: so-called Senshu Gakko (special training schools) authorized in 1976 as vocational and continuing education establishments (90 percent private, 2386 of them existed in 1984 with 404,000 students) and Kakushu Gakko (miscellaneous schools) which refer to everything else (almost all private, 50 percent female, consisting of 4474 schools and 220,000 students in 1984).

The Present Situation

William K. Cummings, an American expert on Japan, has classified Japan's higher education as "A Heterogeneous Multitiered System" (Kodansha III.133). At the top are the public and private universities which enroll 80 percent of all higher education students. Beneath this level are the mostly private junior colleges attended in vast majority by women and the nearly totally state-supported technical colleges which are mostly male in make-up. There is a

distinct hierarchy from National universities to local proprietary schools and quality varies widely.

Statistics through 1980 published by the Ministry of Education indicate the following profile of Japanese higher education (see Figure 3, next page).

TYPES OF HIGHER EDUCATION INSTITUTIONS

	National	Prefecture or Local	Private	Total
Technical Colleges	54	4	4	62
Junior Colleges	35	50	432	517
Universities	93	34	319	446
Graduate Schools Attached to Universities	(77)	(21)	(159)	(257)
TOTAL	182	88	755	1025

ENROLLMENTS

Technical Colleges	39,211	4,018	3,119	46,348
Junior Colleges	14,685	19,002	337,437	371,124
Universities	406,644	52,082	1,376,586	1,835,312
Graduate Schools	(32,728)	(2,286)	(18,878)	(53,992)
TOTAL	460,540	75,102	1,717,142	2,252,784

Source: Mombusho, Mumbo tokei yoran (Ministry of Education Annual), 1982.

Graduate student statistics unpublished

In: (Kodansha III.134)

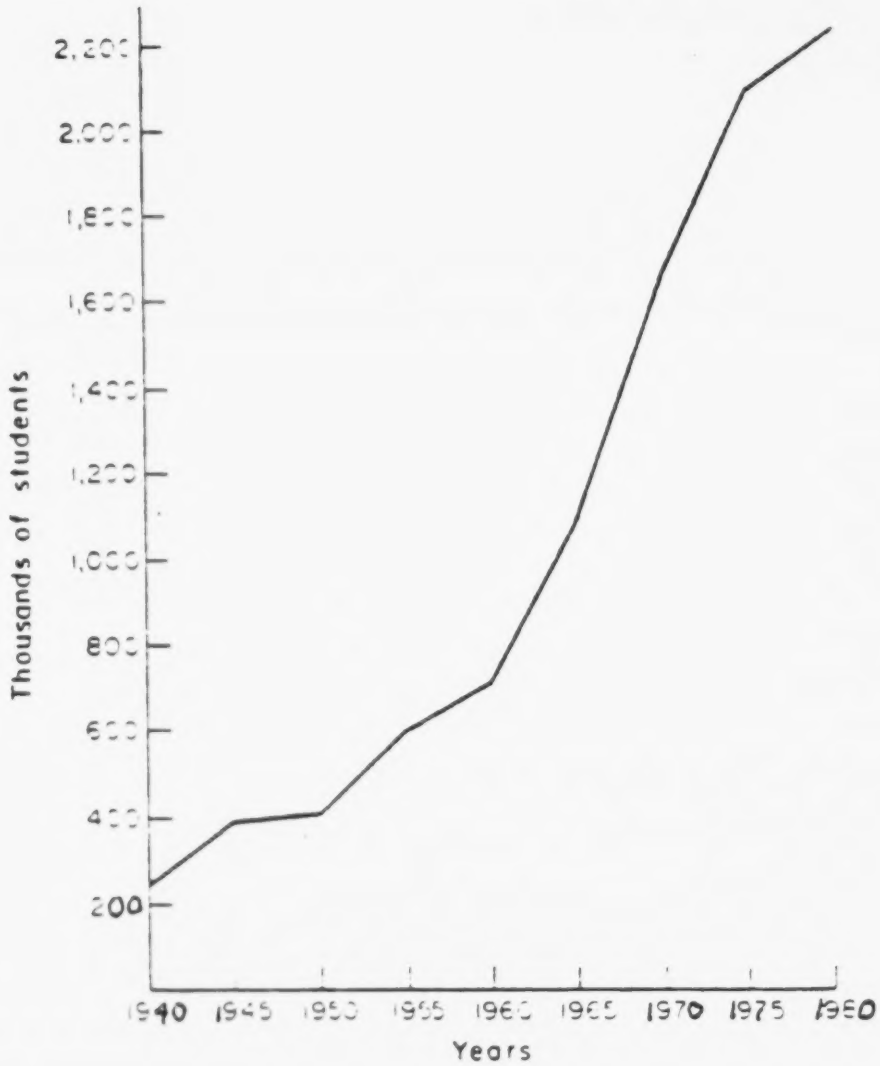
(see also Appendices I & II for some later data)

Figure 3

The following additional information might also be mentioned here. In 1984 35.5 percent of those in the traditional ages were in post-secondary education in Japan while 50 percent of those in that age bracket were studying in the USA (Japan 1984). There are no statistics about non-traditional students but an educated guess would put many of those in U.S.A schools studying for a diploma and very few older students undergoing formal instruction in Japan.

The U.S. Department of Education report of 1986 indicates that the Japanese higher educational system, with 2,900,000 students, is the fourth largest in the World, after the U.S.A., U.S.S.R. and India. Also, 75 percent of Japanese students who begin study graduate in the normal four-year period and 87 percent eventually receive a diploma.

Finally, Japanese higher education has expanded dramatically in the past 40 years going from 200,000 enrollees in 1940 to nearly 3,000,000 in 1986 (see Figure 4, next page).



Higher education enrolment 1940–80

Figure 4

Source: International Encyclopedia of Higher Education, V. 2768

Problems of Japanese Higher Education

Let us look at the major problems in Japan's higher education to see what or whether this system can assist in the resolution of Japan's internationalization problem.

The Examination System

The Japanese student, when nearing the end of secondary education faces the great hurdle for which he has been preparing since the age of 6 -- the entrance examinations to a university.

This decisive period determines life chances to a great degree in one moment, rewards are high, failure may even be suicidal. These examinations, separate for each school applied to, distort the entire secondary school curriculum (Anderson 188). "There is virually no limit to how much one can prepare for... shiken jigoku" (Examination hell) (Vogel 1967, 213). General examinations similar to the U.S. Scholastic Aptitude tests have failed to catch hold (Kodansha Supplement 15-16) and yobiko (cram schools) are rampant. International content is downplayed in these exams and because the examinations are entirely written, spoken English, or any other oral foreign language, is useless -- memorization of fine points of grammar is all that can help.

If a student fails to get into the school of his or her choice then many fall back to the yobiko and try again the next year. If, however, one passes then the sense of relief is so great that the student loses direction (Anderson 190).

Enrollment

Once the students actually begin school (the school year is rather bizarre, April 1-March 31) they are out of synchrony with the rest of industrialized counties of the West (the First World). Also it has been generally noted that student- teacher relations are nearly non-existent (Shimbori 292), and students can graduate without ever having exchanged "a single word with their professors during the entire four years of university life" (Anderson 1986) (Zeugner). Student also rarely do overseas study and do not transfer between universities (Vogel 1967, 215).

Students are not expected to do much and they don't. They are candidates for jobs, not seekers after learning, flunking is not a serious concern and rarely happens except for extreme misbehavior or incompetence. A lot of time is spent on social activities (Anderson 191-194) (Vogel 1967, 215).

Instruction

Instruction at universities is often an "elaborate charade" which is openly admitted in stronger or weaker terms, by nearly all who have dealt with Japanese universities (Nagai). John Zeugner, a visiting professor at Japanese universities in 1976-78 and 1981-83 charged (1983,1984) that such niceties as office hours, homework and for the most part grading, have been done away with. Classes meet for 90 or 100 minutes once a week--when the instructor cares to actually show up. "Graduation is automatic,

transfer of knowledge incidental, accountability non-existent. Class cancellation rates by the instructor are 10-50 percent and 100-60 is an A and below that a B (Zeugner 1983). Professors frequently give outmoded lectures over public address systems to classes of 500 (Anderson 186). Responses to Zeugner's article in Change Magazine in 1984 were the rather usual way to explain any peculiarism in Japan "its the Japanese Way" (Cleaver, Stronach, Evans).

These phenomena were noted during the quite recent mutual examination of each other's systems by the U.S. Department of Education and the Japanese Ministry of Education. The editor of the U.S. Report on Japan noted that once admitted, a student has a high assurance of graduation (Dorfman 51) and Ezra Vogel was quoted, from his book Japan as Number 1, to the effect that "universities certify students but faculty devotion to teaching and to the student is limited. Analytic rigor in the classroom is lacking and attendance is poor" (Vogel 1980, 162).

The Faculty

One phenomenon that is very striking is the amount of in-breeding that takes place in Japanese universities. "Nearly all professors at a major university have received their training at the same insttution and it almost unthinkable for a professor to move from one major university to another" (Vogel 1967, 214). At Tokyo University in 1975 90 percent of the instructors were from that institution

while Kyoto had 86 percent --both universities' law schools were 100 percent inbred (Arimoto 18). "There is a rule in Japan that about 15 years after the foundation of a university 40 percent of the associate professors are its graduates" (Arimoto). Academic nepotism (inbreeding) extends to control of the market place for university instructors. Tokyo University supplies nearly 40% of all university teachers in Japan. Professional exchanges between universities are unheard of and there is great opposition to permanent employment of foreign instructors (Anderson 186). The Japanese professoriate has constructed an enclosed, inbred system (Arimoto 29). Also the phenomenon of "moonlighting" is very widespread. Michio Nagai, a Japanese professor with considerable international experience noted in 1971, in his Higher Education in Japan: its takeoff and crash, that "at National universities 66 percent of those holding professorial rank and 53 percent of assistant professors hold some job outside their home institutions" (p.5). Zeugner indicates this pattern continues in the 1980s.

Academic Structure

At the top of the educational pyramid is the Ministry of Education which has lots of authority but little power to affect change in the higher educational system although it had tried to do so, for good or for ill in the late 60s and early 70s during the student demonstration period. Now,

however, "the universities have returned to pre-dispute patterns" (Wheeler 41). Lately the Ministry has turned to financial incentives to accomplish its aims (Wheeler 47).

All universities are autonomous under the Ministry however the Ministry supplies much of the operating budget of each school;, more for national universities and less for private, so it does have some say.

The universities themselves have retained rigid, Germanic, feudal-like, prewar structures (the major changes in the postwar period were in primary and secondary education). Despite the 1949 restructuring, the professoriate which came from the old system successfully resisted sweeping change. The president of a school is elected for four years (a single re-election is possible) by members of a faculty council which shares power with the Minister but the Ministry was never able to gain legal veto power over presidential choices despite attempts to do so (Anderson 184). Several advisory bodies exist as intermediaries between the president and the Faculty Conference but this body claims supreme university authority. It is made up of the full professors (Kyoju) which elect their own dean. The full professors usually hold the chair (Koza) of a particular subject. According to the University Standards Law each Koza is headed by one full professor, two associates and several assistants chosen by the professor in agreement with the Faculty Conference (Anderson 87). This Germanic system ideally fits the old Japanese tradition of

oyabun-kobun (elder-younger) whereby the older person in hierarchical order controls the younger who must look to the elder for all sorts of work related and even non-related advice and direction (Nakane 42-44).

> A young teacher at the university level must become a 'disciple', of a major professor, holder of a chair. He owes his appointments and promotions to the professor and he must spend a good deal of time keeping in the professor's good graces. He is well advised to request the professor to arrange his marriage and to regulate not only his university activities, but his private life to suit the professor. (Keene)

Under such a system, the associate (jokyoju) and assistant professors (junkyoju) are hired and retain appointments based not necessarily on merit but favoritism -- a kyoju, on the principle of in-breeding hires his own students who serve long years under him. They can only succeed to the full professorship on his retirement or death. Hence the university is antiquated and undemocratic and Masu puro kyoiku (mass production education) is the norm.

Private Universities

While national universities are at the top of the prestige pyramid they do not educate the vast majority of Japanese. Seventy five percent of all four-year university students attend private schools and as do 91% of all junior college students (Kida). While it is true that government subsides are now channeled to private education via the Private School Promotion Foundation (a quasi governmental

authority), the private university must enroll a maximum number of students to survive (Shimbori 291). "Mass," "Mammoth" schools such as Nippon University's 68,000 students (a school known as the "Department Store University") and Waseda (36,000) are a sharp contrast to Tokyo University with 15,000 students. The public/private faculty student ratio is 26/1 private to 8/1 public. Instructors are poorly paid with heavy teacher loads and they frequently hold down several appointments (Zeugner 1984) (Shimbori 292). Income of private schools is made up from admission fees, tuition fees, required donations and building fees. In 1976 the government Foundation supplied 22 percent of private university income (Kodansha III.134). Now the Ministry of Education, via the Foundation subsidizes half of instructor salaries and up to 1/2 of operating expenses (Wheeler 41-42). Junior colleges are 90% private mostly female, terminal and poor. They are specialized and do not and cannot function like US "community colleges" (O'Connell).

The Function of Education

Jan Kern, a visiting British researcher at Tohoku School of Medicine (Sendai) in the early 1980's, analyzed the Japanese educator system in the following way:

> [T]his education system is functioning in its 'old'mode, acting primarily as an elaborate and expensive selection device, which takes successively fewer people up through each level of education, and in the process shedding large numbers of those who fail in what has been referred to as the '7-5-3' process meaning that

> only 70 percent of elementary children, 50 percent of junior high schol and 30 percent of senior high school pupils keep up with their courses -- those who fall out are employed at that level thus producing a near appropriate number of employment at that level" (Keer 321).

Once one has made it into higher education further study is irrelevant and the four year university experience is treated as a welcome moratorium between high school and permanent salaried work. It does seem a strange waste, as Reischaur pointed out in 1986:

> The squandering of four years at the college level on poor teaching and very little study seems an incredible waste of time for a nation so passionately devoted to efficiency.

John Zeugner (1983), however, holds out no hope for the West because of this failure of higher education in Japan.

> Given Japanese achievements in engineering and other areas, maybe the joke of Japanese university education portends not the erosion of future Japanese competitiveness but the irrelevancy of university education in general. The combination of Japanese elementary and secondary education and corporate training seem to compensate for the emptiness of the Japanese university.

The Internationalization of Japan

Japan is a late starter on the international scene. It is not a Christian country, not of the Greco-Roman tradition, nor is the population of Caucasian origin. Japan's people are of the Mongoloid race and while the roots of its culture lie in Northern China, Japan is not part of any unified "East." Such cultural borrowings that Japan has made in the past from Korea and China have been transformed into Japanese culture (Fahs 377). Japan is extremely Japanese and sui

generis (Reischauer 1984, 370). Japan has absorbed Western practices in modern times but these too have become Japanese and Japan remains ethnocentric and egocentric (Kimitada 387). Even though modernization and mobilization have brought changes in Japanese life styles to resemble the West "Japan is and will remain very Japanese." "Japan is still engaged in the great Nihonjin-ron [discussion about being Japanese] debate...and the special role of Japan in the world" (Reischauer 1984, 374).

The higher education system takes no real part in this debate and really offers little to the discussion. There is no curriculum with an international content. The Ministry of Education has made half-hearted attempts to respond to outside interest in this area.

An Organization for Economic Cooperation and Development group examined the Japanese education in 1970 and made a point about the closed nature of the system. The OECD report urged improved foreign language training and study abroad and the opening of the university to international teaching and study. The report chided Japan for seeing the "world just as a market," "rather than a stage for cooperation" (Kobayashi, 170-1). The Ministry responded in 1972 with a regulation that a year abroad could be counted as part of a 4 year degree (Havens, 332) and announced that "a special effort to internationalize curriculum, faculty and the student body" would be made (Havens 336).

In May 1974 the Central Council for Education submitted

a report to the Ministry entitled "On International Exchange in Education, Science, and Culture" which stated four educational objectives: 1) to educate Japanese for international understanding, 2) to deepen foreigners' understanding of Japan and Japanese of foreign countries, 3) to develop education, science and culture through mutual undestanding, 4) to participate in solutions of the common problems of the humanity. Improvement should be made in teaching foreign languages, and international understanding and exchanges should be made of students, teachers and youth (Kobayashi 172). William F. Cummings, writing for the Kodansha Encyclopedia of Japan (III, 134) in 1984 noted that:

> Currently the Japanese are discussing further 'internationalization' of their universities, but virtually no provision is made in these universities for the study of what foreigners, at least, think of as Japanese culture. Traditional music, art and crafts are best studied outside the University. Even Japanese history, literature are slighted. Less than 3 percent of all higher education faculty specialize in these fields.

In 1986 the US Department of Education visiting team noted:

> Until recently foreign nationals could not hold a regular position at a national university and today less than 10 actually do have such positions. Most foreign professors are in private schools but are altogether less than 2 percent of the professiorate (Dorfman 53).

Grand claims have been made about Japanese provisions for 100,000 foreign students in the future (Nishimura 17).

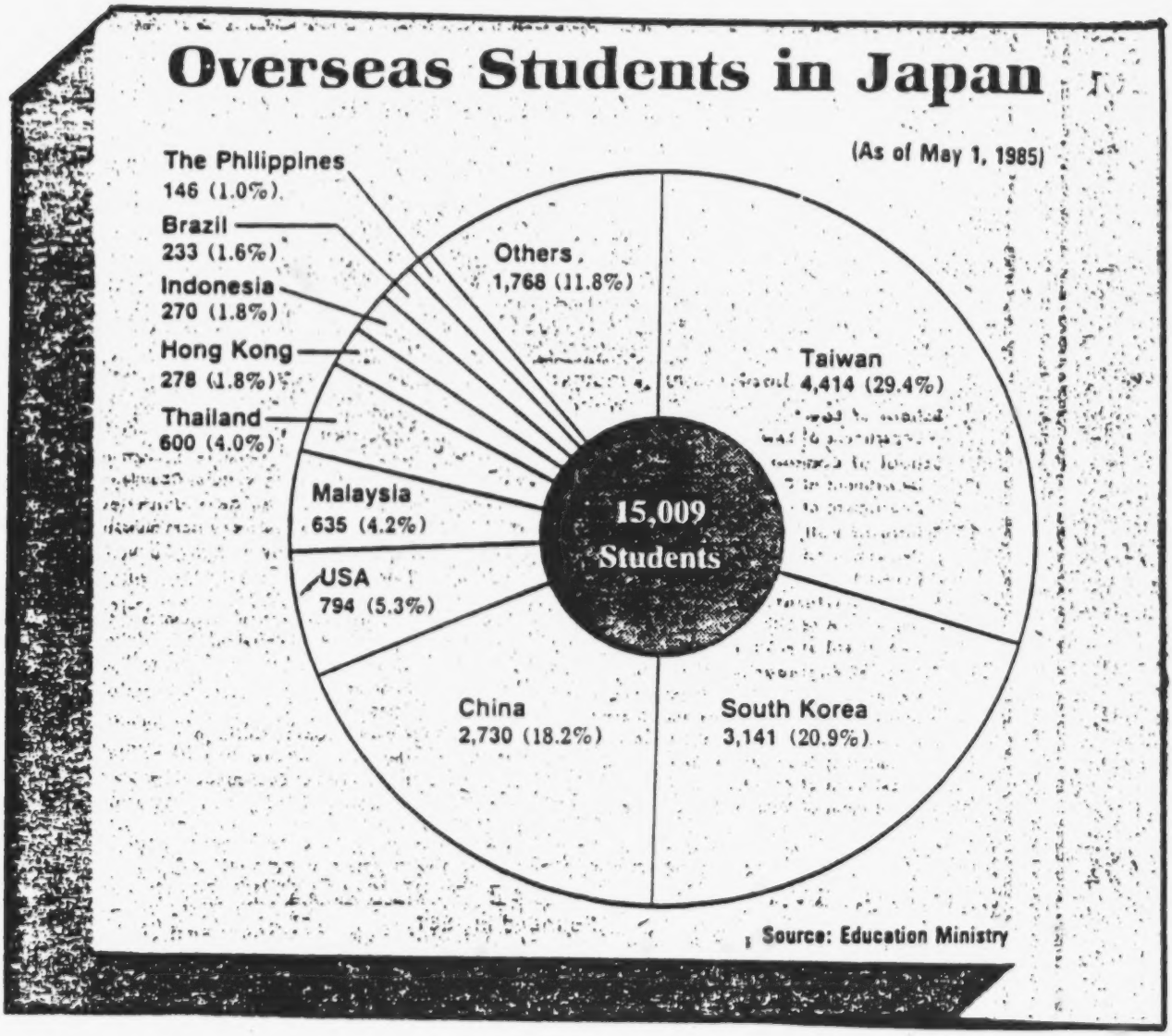
In 1981 Hiroshi Kida counted only 4,000 foreign students plus 940 foreign teachers of all sorts and concluded that

Japanese universities were meant for Japanese only. Cynthia Dorfman (53) counted 10,700 foreigners, less than one half of 1 percent in 1984, while there were 13,000 Japanese students abroad. The Japan Times counted 15,000 foreign students in Japan in 1985 while noting 23,830 Japanese studying abroad (most of them in the USA) (Nishmura 17) (see Figure 5, page 49). Even Prince Hiro the grandson of Emperor Hirohito recently studied in Oxford for two years (Yates). Professor Zeugner of Worcester Polytechnic Institute (1984, 30-31) however takes a dim view of the possibility of Japan offering much to foreigners by way of higher education. Developing nations should know that: "the facilities are decrepit, the attitude towards instruction bankrupt and responsibilities of faculties nil." He further stated that:

> American funding agencies bent upon spreading the gospel of American studies, or intent upon increasing the level of Japanese sophistication concerning America ought to be warned off the Japanese university. Since no one takes the university seriously not the faculties who nominally teach, nor students who nominally attend, nor the society that underwrites this period of designated rest in Japanese life, American efforts at modifying curricula or instilling deeper academic appreciation of the complexity and dynamics of American culture are doomed to irrelevancy.

But does Japan want to internationize? The Japanese certainly discuss the issue and occasionally even hold symposia about it but even in these deliberatins higher education is barely mentioned (see pages 238-250 in the 308 page book edited by Mannari and Befu The Challenge of Japan's Internationalization). James Reston of the New York Times

has indicated that Japan's Prime Minister Nakasome "has declared that the postwar era of Japanese history is now at an end... [A] new era...must begin." Japan is attempting to take its place in the world as a nation. Japanese commentators do not suppose that there will be a major change of heart by Japanese individuals but they do hope, as a society, Japan will "search out a more international path" (Kido).



Source: The Japan Times (Nishimura 17)

Figure 5

Isaac Shapiro, an American lawyer, who was raised in Tokyo and who was for seven years the head of the New York Japan Society writes that the 1980s are a decisive period as Japan emerges as an independent Asian power. She is not wracked with guilt like Germany and is undergoing a rising tide of nationalism. However:

> The Japanese have not yet learned to communicate well with the rest of the world. Therefore, they are perceived as essentially egotistic and passive concerned only with their own well-being and reacting to international problems and the difficulties of others only when pressured to do so." (80-81)

There are certain characteristics of Japanese culture which make internationalization difficult. Chie Nakane in her classical study, Japanese Society, notes that Japanese who graduate from foreign universities do not receive good appointments in Japanese universities because they are seen as a "foreign product...somewhat alien...they do not fit the hierarchy of the Japanese social system" (114). Even employment in a foreign firm is suspect as "not part of the Japanese community" (115). Absence abroad may mean loss of advancement because one loses contacts with ones group (136). The university elites have no influence in government, "it is very rare for a professor...to become a government member" (131). Even among themselves specialists are divided by school loyalities and have difficulty communicating and in the domain of international affairs the problems are worse (133). The homogeneous and hierarchical nature of Japanese society blocks contracts among themselves and with foreigners

(141,145).

Even worse, Kobori Keiichiro, writing in the Japanese periodical Shokun states:

> [T]he inner arrogance of the Japanese...makes them disregard others in the international community..." (Seki 51).

CONCLUSION

In this paper we have examined the development of Japanese education to discover whether Japan's higher educational system can be an instrument of social change or whether it could at least contribute in some way to the national dialogue concerning Kokusaika. Clearly the answer is no, on both counts.

If it is true that not only Japanese higher education but also Japanese society militates against an "opening to the world" from where could pressure come for such an opening?

It would appear the only possible sources for change lie in Japan's political and economic structure. Japan is an industrial nation par excellence -- it must both purchase raw materials on the world market and export its finished goods. The vast majority of Japan's products go to the West, 25 percent to the U.S.A. alone. Economic interdependence is a fact of life and as Time magazine recently pointed out:

> Japan and the US are locked in an embrace from which there is no escape. It may create some discomfort, but there is no longer any way out of it. (Russell 36)

In October, 1983 Yasuhiro Nakasone declared Japan "a member of the West" (New York Times October 9, 1983, p. 3) and Japan heavily invests in the West (Business Week). Japan finds its salvation with the Western powers, it really has nowhere else

to go -- neither China nor the USSR can offer Japan the markets or technological resources it needs. The Japanese are "economic animals" and in the end Japan's internationalization may be forced by economics. The Japanese businessman finds himself in a situation that requires global thinking.

> Japan's very life today depends on a massive worldwide exchange of goods, and for this exchange to continue and grow there must not only be world peace but an effectively operating world system of trade (Reischauer 1984, 375).

To keep this trade Japan's political and economic leaders have to react positively to the rest of the world. This necessity, then, provides an impetus towards "internationalization."

Table 10. Number of Institutions Offering Postsecondary Programs and Enrollments in These Programs, by Type of Institution: 1984

Type of Institution	Number	Enrollment
Universities	460	1,843,153
National	95	442,503
Local Public	34	54,117
Private	331	1,346,533
Junior Colleges	536	381,873
National 37	17,213	
Local Public	51	20,661
Private	448	343,999
Technical Colleges	62	17,530
National	54	14,892
Local Public	4	1,499
Private	4	1,139
Special Training Colleges[a]	2,386	404,153
National	161	16,821
Local Public	154	21,458
Private	2,071	365,874
Miscellaneous Schools[b]		220,430
National		22
Local Public		5,662
Private		214,746
Total Enrollment in Postsecondary Education		2,867,139

[a]Special training schools offering advanced courses for which upper secondary school completion is required for admission.

[b]There were 4,474 miscellaneous schools in 1984. Of this total, 9,120 and 4,345 were national, local public, and private institutions, respectively. Some of the miscellaneous schools offer courses for which upper secondary school completion is required for admission. The total number of such institutions and information concerning the breakdown of this total into the national, local, and private categories are not available. However, enrollments in such postsecondary courses in each of the three categories are available and are shown in the table. These figures and the distribution of all miscellaneous schools among the three categories, indicated above in this note, make it clear that most of the miscellaneous schools offering postsecondary courses were private institutions.

Source: Ministry of Education, Science and Culture Japan. *Statistical Abstract of Education, Science and Culture*, 1985 edition. Pp. 6, 8, 10, 12, 58, 61, 62, 90, 92.

Table 11. Enrollment in Postsecondary Education by Type of Institution and Course: 1984

Type of Institution	Enrollment	
	Total	Course
Universities	1,843,153	
4-year undergraduate courses		1,734,080
Master's courses		45,105
Doctor's courses		20,587
Advanced courses		1,380
Short-term courses		2,604
Other courses		39,397
Junior Colleges	381,873	
Regular courses		377,107
Advanced courses		2,084
Short-term courses		1,160
Other courses		1,522
Technical Colleges *(Koto-senmon-gakko)*—4th and 5th years of 5-year course	17,530	
Special Training Colleges *(Senmon-gakko)*—Advanced courses (requiring upper secondary school completion for admission)	404,153	
Miscellaneous Schools *(Kakushu-gakko)*—Courses requiring upper secondary school completion for admission	220,430	
	2,867,139	

Source: Ministry of Education, Science and Culture, Japan. *Statistical Abstract of Education, Science and Culture*, 1985 edition. Tokyo: The Ministry, 1985. pp. 58, 62, 63, 90, 92

POST SECONDARY INSTITUTIONS AND ENROLLMENTS

Source: Dorfman 80.

Table 12. Female Enrollment in Postsecondary Education, by Type of Institution: 1984

Type of Institution	Total Enrollment	Female Enrollment	
		Number	Percent
Universities	1,843,153	425,012	23.1
Junior Colleges	381,873	343,489	90.0
Technical Colleges	17,530	448	2.6
Special Training Colleges	404,153	239,380	59.2
Miscellaneous Schools	220,430	54,570	24.8
Total	2,867,139	1,062,899	37.1

Source: Ministry of Education, Science, and Culture, Japan. *Statistical Abstract of Education, Science, and Culture. 1985 edition.* Tokyo: The Ministry, 1985. pp. 58, 62, 63, 90, 92.

Table 13. Enrollments in Technical Colleges, Special Training Schools and Miscellaneous Schools and Percentage Distribution of These Enrollments by Gender and by Administrative Category: May 1985

Type of Institution	Number	Percentage Distribution				
		Gender		Administrative Category		
		M	F	National	Local Public	Private
Technical colleges	48,288	96.4	3.6	84.4	8.6	7.0
Special training schools	538,175	42.0	58.0	3.4	4.5	92.2
Miscellaneous schools	530,159	51.2	48.8	0.0*	1.8	98.1

*The enrollment in national miscellaneous schools was 164.

Source: Ministry of Education, Science and Culture, Japan. *Education in Japan: A Brief Outline.* Tokyo: The Ministry, 1986. p. 5.

Table 14. Enrollments in Vocational and Technical Programs at Upper Secondary and Postsecondary Level in Selected Institutions, by Type of Institution and Level of Course: 1984[a] (rounded to nearest hundred)

Type of Institution	Enrollments by Level		
	Both Levels	Upper Secondary	Post-Secondary
All institutions	2,738,700	1,869,000	869,700
Upper secondary schools	1,398,900	1,398,900[b]	
Technical colleges	47,500	30,000[c]	17,500[d]
Special training schools	485,400	81,300	404,200
Miscellaneous schools	579,300	358,800[e]	220,400
Junior colleges	227,600		227,600[f]

[a]The table excludes enrollments in "ordinary" courses of special training schools for which there are no special admission requirements.

[b]Total upper secondary school enrollment of 4,885,913 in regular courses less enrollment of 3,487,047 in the general course.

[c]Enrollment in first 3 years of course.

[d]Enrollment in fourth and fifth years of course.

[e]Enrollment in courses for which other than upper secondary school completion is required for admission.

[f]Enrollment in engineering, agriculture, health, home economics, and teacher education.

Source: Ministry of Education, Science and Culture, Japan. *Statistical Abstract of Education, Science and Culture.* 1985 edition. Tokyo: The Ministry, 1985. pp. 44, 58, 64-65, 90, 92.

FEMALE AND SPECIAL ENROLLMENT FIGURES

Source: Dorfman 81

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NOTES: 1. A modified MLA format for references was used throughout this paper.

2. An asterisk (*) at the beginning of the citation indicates that this work was not accessible at the time this paper was written, however, it appears to be important from references to it in other sources.

3. References found only in the Educational Resources Information Center (ERIC) - see reference below - are followed by the ERIC document number.

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